

**The Orthodox Parish
of the Holy and Life-Giving Cross,
Lancaster, U.K.**

The Stavronian

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*Ἐθρονος Χριστός Ζωοδότης.
(Φ. Κόντογλου, 1962).*

*The Parish of the Holy and Life-Giving Cross,
belongs to the Antiochian Orthodox Deanery of the United Kingdom and Ireland,
which is part of the Antiochian Orthodox Archdiocese of Europe.
Our Metropolitan is His Eminence Archbishop John.
The Patriarchate of Antioch is third senior of the Orthodox Churches.
The Patriarch is His Beatitude Ignatius IV.*

***The disciples were first called Christians in Antioch
(Acts 11:26)***

ONE OUT OF TEN: 1/10

Luke 17:12-19 ; *Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, "Jesus, Master, have mercy on us!"*

So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed.

And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan.

So Jesus answered and said, "Were there not ten cleansed? But where are the nine? Were there not any found who returned to give glory to God except this foreigner?" And He said to him, "Arise, go your way. Your faith has made you well."

Gratitude, giving thanks for blessings lies at the very heart of our Christian response to God's initiative of love and it should be a vital aspect of our prayer life. This modern generation relies heavily upon Acronyms when texting eg LOL. But I want to introduce you to an acronym that I was given as a little boy-ACTS. I was taught that prayer has four elements Adoration, Confession, Thanksgiving and Supplication- First to give God glory, secondly to Confess what we have done wrong, thirdly to give God thanks to Him and fourthly to ask God for that which is of benefit for our salvation. I thought it was a good acronym then and I still do so today.

The event in the Gospel is of a miracle in which only one out of the ten Lepers who were healed by Jesus bothers to return to thank him. All of them ask our Lord for mercy- as we do in the Holy Liturgy. Christ's immediate response is to tell them to go and show themselves to

the priest in accordance with the Law in Leviticus and as they were going (as they were **acting** on His instructions) they were made clean. Here we see how Jesus both fulfils the law and by grace brings his authority from the Father into operation. Only a Samaritan returns to give glory to Christ and to thank Him. God's blessings it seems are all too often taken for granted. Clearly we can observe our own lack of faith in this account; we are quick to ask for God's help when we are in trouble but slow to give him thanks. And note what Jesus said to the Samaritan: "Arise go your way; your faith has made you well." Faith here equates with thanksgiving; it is the man's recognition of his healing by Jesus, his act of going back to give glory to Our Lord for His mercy. When things are going right for us we tend to forget God.

What role does thanksgiving play in our daily prayers? Do we ask for more things than we give thanks for? How many times in the day do we glorify God for His many blessings to us?

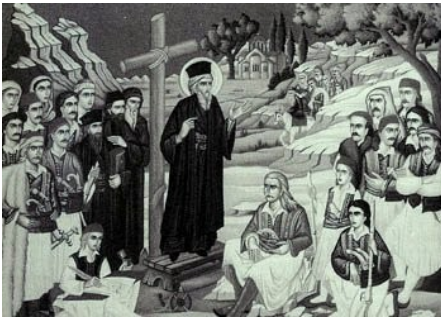
C. S. Lewis said: *"I pray because I can't help myself. I pray because I'm helpless. I pray because the need flows out of me all the time- waking and sleeping. It doesn't change God- it changes me."*

How many of us like St. Paul "give thanks to God in all circumstances?" 1 Thess 5:18 .

We should not take any thing or any one for granted- we must imitate Christ. Even the bread we eat we should bless and give thanks over when we sit down to eat a meal with our family and friends- as Christ did at the Last Supper. There is so much beauty in bread- from a tiny seed many grains are produced- it is the fruit of our labour, the beauty of the sun and soil- of the milled flour- of the one who transports it- of the one who makes it and bakes it- caressed by the rain and the

work of human hands- so common and yet so extraordinary!

St Kosmas Aitolos wrote: *"It is our duty to love God because he has given us such a large earth here to live temporarily; so many thousand of plants, springs, rivers, seas, air, day, night, sky, sun. For whom did He create all of these if not for us? What did He owe us? Nothing. They are all gifts..... He made us in His own image although we sin thousands of times an hour he has compassion for us like a father... A man invites you to his home and wants to treat you to a glass of wine. For the rest of your life you will respect him and honour him. Shouldn't you honour and respect God who gave you so many good things and who was crucified for your love? ...Shouldn't we too love our Jesus and thank Him?"*



If we simply thanked God in our prayers for all the things that He has given to us we would have little time to ask Him anything. Adore and glorify Him, Confess to Him, give Him Thanks and Supplicate your needs to Him. Here are the ACTS of our prayer and the ACTIONS of our faith.

“Were not Ten Healed? Where are the Nine?”

It is a salutary comparison to realise that, according to the last National survey

in only 10% of Britain's Population go to Church on a regular basis.

Our faith if it is real will see the healing power of Christ in our life and express itself in grateful thanks and humble praise.

As the Psalmist said: *Bless the Lord, O my soul; and all that is within me, bless His Holy name. Bless the Lord, O my soul, and forget none of His benefits...*

Fr. Jonathan

GLOSSARY OF ORTHODOX TERMS: -G-

Gentile: A non-Jew. Christ and His Apostles preached the gospel first to the Jews, who were chosen by God to prepare the way for the Messiah. Christ died for all, Jew and Gentile; thus, salvation is offered to the Gentiles as well as to the Jews.

Gerondas: A hieromonk priest or monk who through spiritual endeavour and ideally having reached dispassion through the grace of God is able to lead his spiritual children

Gifts: Charismatic or spiritual gifts are blessings and abilities given by the Holy Spirit to believers for the building up of the body of Christ. The gifts of the Spirit serve the general good of the whole Church.

Glory: The divine splendour of God, or a specific manifestation of God's presence frequently likened to a cloud, smoke, or brilliant light. To serve and worship God is to glorify Him.

Glossolalia: Literally, "speaking in tongues." St. Paul uses the term to describe not an emotional experience but a spiritual gift (1 Cor. 12:10), though not one of the higher gifts (1 Cor. 14:1-5). At Pentecost the gift was given to allow those present to hear the gospel in their native language (Acts 2:6); in Corinth, the gift is an ecstatic utterance (1 Cor. 14:2).

Gnosticism: A complex ancient heresy. The Gnostics taught that Christ had imparted secret knowledge "gnosis," to a select few, who in turn transmitted hidden truths to an elite. Central to Gnosticism is the denial of the goodness of matter, leading to a denial of the reality of the Incarnation of the Son of God and of His bodily Resurrection. Several schools of Gnosticism taught that salvation consisted of liberation from the physical body and of growth to a higher, non-physical, spiritual level of existence.

Gospel: Literally, "the good news." The term comes from the ancient title announcing the ascension of a new ruler to the throne. The Christian gospel is summarized in the statement, "Repent, for the kingdom of heaven is at hand!" (Matt. 3:2; 4:17).

Grace: The gift of God's own presence and action in His creation. Through grace, God forgives sins and transforms the believer into His image and likeness. Grace is not merely unmerited favour—an attitude of God toward the believer. Grace is God's uncreated energy bestowed in the sacraments and is therefore truly experienced. A Christian is saved through grace, which is a gift of God and not a reward for good works.

Terms abstracted from [here](#) and other sources.

ST MARY OF EGYPT

When Mary was only twelve years old, she left her parents and departed to Alexandria, Egypt, where she lived a depraved life for seventeen years. Then, moved by curiosity, she went with many pilgrims to Jerusalem, that she might see the Exaltation of the venerable Cross.

Even in the Holy City she gave herself over to every kind of licentiousness and drew many into the depth of perdition. Desiring to go into the church on the day of the Exaltation of the Cross, time and again she perceived a certain invisible power preventing her entrance, whereas the multitude of people about her entered unhindered. Therefore, wounded in heart by this, she decided to change her way of life and reconcile herself to God by means of repentance.

Invoking our Lady the Theotokos as her protectress, she asked her to open the way for her to worship the Cross, and vowed that she would renounce the world. And thus, returning once again to the church, she entered easily. When she had worshiped the precious Wood, she departed that same day from Jerusalem and passed over the Jordan. She went into the inner wilderness and for forty-seven years lived a most harsh manner of life, surpassing human strength; alone, she prayed to God alone.

Toward the end of her life, she met a certain hermit named Zosimas, and she related to him her life from the beginning. She requested of him to bring her the immaculate Mysteries that she might partake of them. According to her request, he did this the following year on Holy and Great Thursday. One year after this, Zosimas again went thither and found her dead, laid upon the ground, and letters written in the sand near her which said: "Abba Zosimas, bury here the

body of wretched Mary. I died on the very day I partook of the immaculate Mysteries. Pray for me." Her death is reckoned by some to have taken place in 378, by some, in 437, and by others, in 522. She is commemorated also on the Fifth Sunday of Great Lent. Her life was recorded by Saint Sophronius of Jerusalem.

Article taken from [here](#).



IONA ORTHODOX RETREATS

*Iona of my heart, Iona of my love,
Instead of monks voices shall be the lowing of cattle;
But ere the world shall come to an end,
Iona shall be as it was.*

Gaelic prophecy attributed to Saint Columba of Iona

Dear Father,

Your blessing! I am sending this email on behalf of Reader Ignatios Bacon (Reader in the Highland Orthodox Community), Secretary of Iona Orthodox Retreats. Thank you so much for any previous

publicity you have been able to give to the Iona Orthodox Centre, and most especially for your prayers. I would like to make two requests, with your permission:

1. that you give maximum publicity, as soon as possible, to the attached poster; and
2. that you pray, between now and the end of May for Iona Orthodox Retreats - and in particular for Reader Ignatios and his helpers.

A spoken notice in Church is very helpful and so is an announcement in your bulletin or magazine. If you can also print and display the attached Poster, that would be most kind.

With the blessing of Metropolitan Kallistos, Iona Orthodox Retreats began in 2008, with the aim of enabling Orthodox (and sympathisers) to experience Community life on Iona in an Orthodox setting. Mattins and Vespers are offered daily in the 12th century St. Oran's Chapel, and of course the Divine Liturgy is served whenever a priest is present.

An Iona cottage has been rented for 2 or 3 weeks, and hospitality offered without a set charge to anyone wishing to stay. It has been a venture of faith as the basic expenses have been £600 to £800 each week. It did appear that the Lord was blessing the venture as the donations received in the past (often very generous ones) always just covered the costs. 5 places are available for this retreat period of 28 April to 12 May. More information is available on the website (please click [here](#)) including some moving testimonials of pilgrims' experiences on Iona. Enquiries as soon as possible please to ionaorthodox@gmail.com

We are also looking for a priest to be on Iona for some or all of the first week, 28 April to 5 May. If you are able to

assist, please contact Reader Ignatios (details below).

I ask now your prayers for Reader Ignatios and the helpers because if Iona Orthodox Retreats is to continue beyond this year with both Spring and Autumn sessions, we do need more assistance, clerical and lay, with the administration and with the running of the house, and with leading daily worship. An appeal for help on our website has produced some response so that a team to carry forward Iona Orthodox Retreats has begun to be built. If you feel that you might be able to help in any way, however small, so that in future years there will still be the opportunity to stay in an Orthodox house on Iona and experience daily Orthodox worship, all without any set charge, then do please get in touch with Reader Ignatios at ionaorthodox@gmail.com or telephone 01320 366 457.

I kiss your hand, Father:

With love in Christ,

Margaret Haig
on behalf of Iona Orthodox Retreats



PARISH NEWS

My dear good people, Rev. Father Jonathan and the rest of the group,

We thank you for completing a liturgy by the translation of the Biography of our Holy Saint Joachim. We thank you and the Ioulianou family who have always been by our side, for assisting and providing us also of copies. We shall start sending to all the people who requested the book. AMEN! May it shed some light to all its readers and may our Saint guard them and all of us through our lives.

Thank you immensely

KALI SARAKOSTI and may we walk the path towards Holy Easter with piety and self acknowledgement.

GOD BLESS,

Father Theodosios and the rest of the team.

OLD STAVRONIAN CORNER

Our warm congratulations to Sophocles and Angeliki Ioulianou on the birth of their baby boy Georgios on March 20. Mother and baby are in good health in the protection of our Saints. Glory be to God! May He grant the blessing!

MAJOR CELEBRATIONS THIS MONTH

1st Apr: St. Mary of Egypt

7th Apr: Lazarus Saturday

8th Apr: Palm Sunday

13th Apr: Holy Friday

14th Apr: Holy Saturday

15th Apr: Great and Holy Pascha

20th Apr: Theotokos of the Life-Giving

Font

23rd Apr: St. George the Great Martyr & Triumphant

25th Apr: Mark the Apostle & Evangelist
30th Apr: James the Apostle & brother of
St. John the Theologian

For the lives of Saints please visit the
Calendar of the Greek Orthodox Archdi-
ocese of America: www.calendar.goarch.org

Services during April*

Sun. 1st	10:00 am	Holy Liturgy in Q.R.
Sun. 8th	10:00 am	Holy Liturgy in Q.R. (Palm Sunday – Parish lunch)
<u>Holy Week</u>		
Wed. 11th	6:30 pm	Holy Unction in R.C. (Efchelaion)
Thu. 12th	6:30 pm	Holy Passion & 12 Gospels in R.C.
Fri. 13th	10:00 am	Imperial Hours & Preparation of Epitaphion in R.C.
	1:00 pm	Great Friday Vespers in R.C.
	6:30 pm	The Lamentations in R.C.
Sat. 14th	10:00 <u>am</u>	Holy Saturday Liturgy of St Basil the Great in R.C.
	11:00 <u>pm</u>	Resurrection Service & Giving of the Light in R.C.
	12:00 am	midnight Liturgy of St John Chrysostom in R.C.
	1:30 am	Paschal Meal in Q.R.
Sun. 15th	3:00 pm	Sunday Paschal Vespers of Love in R.C.
Sat. 21st	10:00 am	Holy Liturgy in R.C.
Sat. 28th	10:00 am	Holy Liturgy in R.C.

*Help setting up the church is greatly appreciated and starts from 9.15 a.m.

“God cares for everyone. Despair is in effect a lack of faith”
- St. George Karslides -



For further information please contact:

Father Jonathan Hemmings
67 Sibsey Str., Fairfield, Lancaster, LA1 5DQ
Tel: +44 1524 840759, +44 1524 580600
Email: frjah@yahoo.co.uk
www.antiochian-orthodox.co.uk

